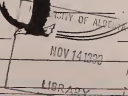


ALBERTA NATIVE NEWS



STANDOFF IN OKA ENDS

By: Brian Savage

Tom Siddon, Minister of Indian Affairs, called it "a wonderful result," when he spoke in the House of Commons.

Many Natives would not have used that phrase to describe the final ending of the siege at Oka.

Remarkably the tense standoff came to a conclusion with only two deaths, a police corporal and a Mohawk elder who died of a heart attack when his car was stoned by whites in Chateaugay.

The end came after the army and the Warriors agreed to an "honourable disengagement." After much discussion between moderate and more militant Warriors it was decided that it would be preferable to deal with the Army rather than the Surete du Quebec.

Thirty one Warriors accompanied by over 20 women and children and a small group of journalists marched away from the drug and alcohol treatment centre that had been their last stand.

Before they left, the Warriors burned some of their weapons along with some papers in a bonfire. They took down their flag and held a small tobacco burning ceremony to celebrate their efforts.

And then the confusion started.

Instead of marching straight down the road into the waiting buses ready to take them away to the Farnham military base, the Mohawks suddenly turned into the woods and started to pass through the startled line of soldiers along the perimeter, heading towards the town of Oka.

The soldiers were given orders to fix bayonets and wild skirmishes then took place amid almost total confusion.

Screams, yells and cries filled the air, as men, women and children were tossed to the ground or

manhandled. Warriors fighting back with only fists.

Eventually, with the possible exception of one or two who may have made good their escape during the confusion, the natives were placed on the buses.

Over 400 Mohawks closed the Mercier Bridge as Oka concluded, and soldiers there were given, for the first time since their intervention, orders to aim at other Canadians in order to disperse the protesters. Tear gas was also used.

While they may have failed in some of their demands, it is clear that the Warriors have mobilized natives across the country and focused white sympathy for natives rights, focusing both federal and provincial governments to review their policies regarding aboriginal people and their place in Canadian society.

Tom Siddon hoped that now that the Warriors had put down their arms, whites and natives would enter "a more positive and productive relationship, and in so doing, a stronger and more united Canada.

The Prime Minister stated that "the rule of law continued on Page 4



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EDITORIAL

THE AFTERMATH OF OKA & THE MOHAWK WARRIORS

By: David A. Tomlinson

For 78 days, the world watched while a small band of armed Mohawk Warriors defied the power of two governments — Canada and Quebec. Their position was that they were the citizen army of a small independent nation which had never given up its sovereignty; the governments claimed that their nation had no sovereignty. That question was not settled.

Until it is settled, no one knows whether this was legally a police action by a state against its citizens, or a military invasion of an independent nation by an overwhelming force.

Unless an inquiry is made into the circumstances, the severe question as to the legality of the actions of the Surete du Quebec and of the army, and of the governments who issued the orders to them, will be swept under the rug. For all the raging of Mulroney and Bourassa, there is a disturbing amount of evidence that the Surete and the Army far exceeded their legal authority by the actions they took.

If the government wishes to claim that the actions of the Mohawk Warriors were illegal, then it must also open the actions of its own agents to the full view of the public. The law is the law; it is supposed to operate equally for everyone, and violations are supposed to be punished — regardless of the criminal's status as an officer of the state.

Whatever comes next, Canadians can never again take the First Nations totally for granted. The burned railway trestle bridge proved that our technological society is vulnerable to a man with a grievance and a match; the fallen power line towers proved the same thing about a frustrated person with a wrench. We ignore those straws in the wind at our peril.

Whatever happens next, the Mohawk Warriors have demonstrated that the First Nations' two hundred years of frustration cannot continue. They

have opened many paths toward progress, some of them quite startling in their possibilities.

For example, there is the Mohawk claim to sovereign nation status. It cannot be simply dismissed, with hoots of laughter, as Mulroney and Bourassa have attempted to do. Their claim, as I understand it, is not one of being "a sovereign nation within Canada"; it is of being a sovereign nation — period.

They may be right. The supreme court of Canada has recognized the validity of treaties between the First Nations and the British government; and it has recognized that the First Nations had the structure and the authority to negotiate such treaties. It follows that if they have never surrendered that status, they still have it; if they have never surrendered their land, they still own it; and the sovereignty over that land has not been altered by simple sales or by any other method.

The trading possibilities for such an independent nation are quite interesting. Some few of them have been tried by the Mohawks, finding money-making possibilities from their position and local capabilities. In the west, the possibility of Native businesses organizing high-priced hunts and camera "safaris" on Native land under Native laws looks promising.

A Native nation's own government would be better able to control Native resources exploitation. Trying to control it through the Canadian government by remote control doesn't work well.

In the case of the arrested Warriors, whether or not they are guilty of an offense under Canadian law rests on several very basic questions if their claim of sovereignty fails.

Whatever the outcome, one thing is clear. The Mohawk Warriors have proved that the First Nations can no longer be ignored, abused, and shoved to the back of the bus.

"THE TIMES ARE A-CHANGIN'-AGAIN"

By: Dale Stelter

Nearly thirty years ago, in the early 1960s, Bob Dylan wrote the words quoted in the title. Things certainly did change in the 1960s, more so in the

United States than in Canada, but probably not as much as Bob Dylan and many others would have wished.

Indeed, by the mid-1970s, the movement continued on page 4

Supporting the Mohawks in Oka



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LETTERS TO THE EDITOR

DEBORAH GREY M.P.
House of Commons
Ottawa, Ontario
K1A 0A6



Dear Alberta Native News,

I want to write to let you know how impressed I am that you are doing so well with your publication. Your organization has proven that it is possible to function, even flourish, without government grants. I want to congratulate you all on your increased circulation and advertisements. Proof that you are doing what many people label as "the impossible!"

Your readership, obviously, realizes necessity for private funding, advertising, etc., to make your paper work. That's how the world of business operates. You people have led the way in showing others that it can be done.

I also want to commend you on your fall issue,

Dear Editor,

An article was given to me by a Native group in Squamish B.C. It sparked up a new interest and I am passing it on to fellow Natives.

On October 12, 1492, Christopher Columbus got side tracked and stumbled into our country by a huge mistake. He did not discover it, he invaded it. Our people welcomed him not knowing they were giving up their country.

With the support of the Church and the Spanish monarchs, Columbus set out to sail, to invade our land. Our Native people were robbed of their land, religion, culture, way of life, survival and our systematic government.

The year 1992, will be a year of mourning for

Dear Editor,

We, members of the Okanagan Nation and supporters, are hereby, occupying Sun-Oka park to demonstrate our support for the Mohawk Nation. We abhor and are disgusted by today's invasion of Kahnawake. The army arrived in force on the island at Kahnawake. A shot was fired, near Kateri memorial hospital, as we received this fax, an additional force of approximately 60 S.Q. cars are moving in, in conjunction with the army build-up. Armoured personnel carriers have moved in, rifles are poised, helicopters hovering.

Dear Editor,

I wanted to write and thank you for publishing the writings and drawings of James Cardinal (Saddle Lake) in your paper. I often clip out things that I find particularly interesting or moving and found his work to be especially relevant to me after the recent

which dealt with Alcohol and Drug Awareness, and the environment. These are topics which must continue to be not only discussed, but dealt with, in a very practical way. It is one thing to talk about alcohol and drug problems in the Native community, but quite another to develop A.A. programmes, have high school awareness sessions, and encourage neighbors and family members who may have alcohol and drug problems.

Regarding the environment, Canada's Aboriginal peoples must continue to put pressure on mills, plants, factories, etc., to ensure that the environmental considerations are highest on their corporate lists.

The summer of '90 will long be remembered as a painful time in the history of Canada's Aboriginal peoples. Certainly the Oka situation has brought Aboriginal rights, land claims, etc., to a head.

I believe there should be a Constitutional

our Native people, a mourning for our loss of the traditional way of life, and our spiritually and educational systems in our own community. Our government is participating in the 1992 "celebration" by sponsoring a \$40 million pavilion at the 1992 World Fair in Seville, Spain. We need each other's support to write to our Canadian government to oppose or boycott the 500 year celebration for them and a mourning for us for this event.

I for one oppose the construction of the pavilion in Spain. I would be betraying our ancestors if I did not pass this message on. It brought sadness and not happiness to our Native people in the past and present.

Maybe the next time you see the stereotype

We will not allow an invasion of Kanesatke.

We are appealing to all peace loving Canadians to call the Prime Minister or your local member of parliament.

The Right Honourable Brian Mulroney,
Prime Minister
House of Commons,
Ottawa, Ontario K1A 0A6
Tel: (613) 995-0101
Fax: (613) 992-4211

Convention for Aboriginal Peoples in which Aboriginal peoples, themselves, would endeavor to spell out their future vision of Canada. It would likely address such issues as:

- a definition of Aboriginal rights and responsibilities to be included in the Canadian Charter of Rights and Freedoms.

- a definition of a new division of powers between the Federal Government and Aboriginal government agencies.

- measures to ensure greater political and legal accountability of Aboriginal governments and agencies to their own people and society at large.

Best wishes to you all at Alberta Native News!

Sincerely,

Deborah Grey, M.P. - Beaver River

drunken Native on the street, you might be able to understand how this person's life has been affected by 500 years of struggle. The address you may want to write to:

Honourable John Crosbie
Minister for International Trade
418 North
House of Commons
Ottawa, Ontario
K1A 0A6
Phone: (613) 992-7332

Yours Truly,

Martha Half

The Honourable Robert Bourassa
Premier Minister
Executive 385, Granby-Allee Est.
Quebec City, Quebec G1A 1A2
Tel: (418) 643-2121

Senator Lem Marchand
Senate of Canada
Ottawa, Ontario K1A 0A4
Tel: (613) 996-7282
Res: (613) 824-7967
Fax: (613) 996-9943

death of my mother. I actually didn't realize that the poems that had attracted me were by the same author until I read his letter to you introducing himself. Please, if possible, pass on my thanks to him.

I hope he will continue to send you his beau-

tiful creative work and that you will continue to publish it. Enclosed is \$25.00 for a one year subscription.

Yours sincerely,

Anne Nield

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May Peace come soon to our
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of the Mohawk Nation in Oka



**The Honourable
Raymond A. Speaker**

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STANDOFF

continued from page 1

has prevailed. There has been no compromise with those who sought change through armed violence."

He also commended the army for its "firmness, patience and concern for human life," along with its discipline which resulted in the peaceful solution "for which all Canadians had hoped and prayed for so long."

Native leaders like George Erasmus of the Assembly of First Nations were not so positive in their reactions to the aftermath of Oka.

"If we're good little Indians," said Erasmus, "that Tom Siddon can pat on the head, if we're Uncle Toms, we never get anything. And if we go out and try to get attention, then they don't talk to us either."

Erasmus predicted "thousands and thousands of crises like Oka" if the government continues to believe that it can "crush the Native movement with the military police."

Bill McKnight, Minister of Defense, defended the way the army acted by saying "There was a deliberate attempt to escape custody, there was a deliberate attempt to create a melee, a mob scene which involved media, the women, and the chil-

dren and the gunmen behind the barricades."

The cost to the Canadian taxpayer of calling out the army is unknown at the present time, said McKnight.

Opposition critics called on the government to carry out promises it had earlier made for reforms to the Indian Act and changes in the way the federal government deals with Natives.

And, only one day after Oka ended, only one politician, NDP leader Audrey McLaughlin, even mentioned Oka in the House of Commons.

McLaughlin later said "interestingly...that all of a sudden on the floor of the House of Commons, I'm the only one who even asked a question about it." "McLaughlin added, "I hope that's not the way it's ended. If what we do is the next day write it off...we'll be right back where we were and have been for decades."

In response to McLaughlin's request for a public inquiry into the events surrounding Oka and for details on the new government agenda regarding Natives, Siddon declined to give any specific replies and said no public inquiry was planned.

McLaughlin wondered if the government's promises were "going to be a repeat of what happened during Meech Lake, when the Prime Minister said he had a package to address to Indian grievances and after the defeat of Meech Lake, there was no package."

the military base at Farnham. International observers were on the buses to ensure no abuse would take place.

However, at the base, Surete du Quebec police took over and interrogated Mohawks.

Loran Thompson, often called "spiritual leader" of the Mohawks, returned to face charges after managing to slip through army lines and escape back to Alouesane reserve which spans the border with the United States.

Mohawk leaders were turned down in their request that custody of the Warriors be undertaken by the army rather than the police by Judge Stephen Cuddihy, who observed that since it had been the police who arrested the Mohawks, they had jurisdiction over their custody.

Bail hearings for many of the charges are currently underway.

EDITORIAL

continued from page 2

pretty much wound down, and many of the former activists ditched folk music and their blue jeans in favor of mindless disco and the corporate image.

Then came the '80s, the "Greed Decade", which gave rise to the now much-maligned yuppies, and to people like former Wall Street financier Ivan Boesky, who was applauded by American business students when he said that "I think greed is healthy. You can be greedy and still feel good about yourself."

During the '80s, unfettered self-interest reigned supreme in mainstream society. If you were comfortable—or, even better, well off—you just made sure that things stayed that way. The rest of the world could just look after itself, and if someone else had troubles, at least they weren't your troubles.

But what goes around often comes around. As we move into the 1990s in Canada, people are once more seriously questioning the established order of things. And perhaps more than anything, people are drastically disillusioned with the existing government and political order.

As Southam News columnist Gillian Stewart recently wrote, "There is such a distrust of government that almost anything in which it is involved immediately arouses suspicion. Whether it's the GST, environmental policy or Native issues, people don't believe what the government tells them."

Incidentally, such disillusionment is much more widespread in Canada than in the U.S., where a popular George Bush, who used the slogan "Don't Worry, Be Happy" on his 1988 election campaign, is continuing Ronald Reagan's theme of making the people of mainstream society feel good about themselves while the country goes to hell in a hand basket. (As for the marginalized sectors of society, such as minorities and the poor, it is well-documented that during the Draconian Reagan years, these people lost ground.)

The American euphoria is indeed in marked contrast to the public mood in Canada. And nowhere is this distrust and suspicion deeper in Canada than within the Native community. Indeed, it is Canada's Aboriginal people who are now one of the most prominent groups in the battle against what is widely perceived to be corrupt, cynical, and ineffectual governments.

It is, however, an extremely bitter irony that Native people, who for centuries have been subjected to discrimination and racism at the hands of mainstream Canadian society, are now in a position to help lead that same society away from the outdated political and social orders.

Many observers agree that profound changes are occurring in Canada, and many others are saying that the changes have only just begun. At the same time, the changes may take on a more substantive and permanent nature than during the 1960s, when many people contented themselves with wearing psychedelic clothing, flashing peace signs, and railing against a vaguely defined "establishment."

In contrast, the changes taking place during the 1990s seem to be based upon individual commitment to change, and are predicated upon a need for reliable information with which people can make sense of what is happening around them. In short, many people are becoming more and more politicized.

This has become obvious in the large number of non-Natives who are showing support for the struggles of the Aboriginal people across the nation. Moreover, that support is going beyond the level of mere words, and is taking such forms as widespread non-Native participation in Native-organized rallies, marches, and demonstrations.

In many ways, then, the times really "are a-changing", and in Canada, the changes are long overdue.

ELEVEN MOHAWKS PLEAD NOT GUILTY

Eleven Mohawk men and women have pleaded not guilty to all charges laid against them.

The eleven are believed to be just the start of a long line of Mohawks to be brought up on criminal charges.

Some of the charges include assaulting a police officer, threatening police officers, possession of dangerous weapons, participating in a riot, assault and battery and breaking and entry.

The Mohawks were arraigned in a St. Jerome, Quebec court after being taken by bus from Oka to

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NATIONAL NEWS

Chief Twinn Accepts Senate Post

By: Michael Mabbott, Staff Writer

Conflict has arisen over the question 'Can the chief of an Indian band also hold the position of a Conservative appointed senator without the two positions clashing?'

Newly appointed senator and chief of the Sawridge Indian Band, Walter Twinn, believes he can, and that his new position will be beneficial to Native people across Canada. "I feel that definitely I'll have the ear of the government," he said.

"The experience I've had going through the bureaucracy, the red tape, etc., I think that I could help a lot."

Twinn feels that he is in an advantageous position to voice Native concerns and opinions to the politicians in Ottawa and stated "there are three other Native senators, maybe, we could possibly do something and be heard."

Twinn does not believe that his role in the Senate will conflict with his role as chief of the Sawridge band. "I don't see how it does. I look at it as positive. I think it enhances the Indian peoples position, my position, and my band's position."

At present, however, many people do believe that the two positions clash in terms of the GST. Twinn's appointment to the senate has been seen as part of the Conservative Party's Senate stacking plan to ensure the passage of the controversial Goods and Services Tax law.

Where Twinn stands on the GST is a difficult question to answer. On October 9, a few days after the first vote dealing with the GST was won by the Conservative majority in the Senate, Twinn said, "I don't like it. I don't think anyone likes it."

And yet he has said he will vote for it because, as he told the Edmonton Journal, "I believe in democracy."

His voting for the new tax is in opposition to many other Native leaders' beliefs as evidenced by the Treaty Eight Grand Council meeting held on September 19 and 20. A vote was taken at this meeting whereby it was decided to fight GST. Chief Twinn denies being in attendance saying, "I wasn't at a GST meeting." However, others who were in attendance at the meeting remember differently, claiming that Twinn was indeed present both days of the meeting.

Twinn's stance on the GST has generated some controversy within the Native community. This controversy is rooted in the feelings of many Indian leaders, that the GST goes against certain sections of Treaty Eight which states "that it did not open the way to the imposition of any tax." Twinn interprets this as being applicable only to Treaty Indians on reserve. "When you are off reserve," he said, "you are off reserve. When you are on reserve you are on reserve as far as taxes go." He reiterated this point, saying "we (Treaty Indians off reserve) cannot be unfair in business and have other breaks that Canadians can't have."

Many Indian leaders including Regena Crowchild, president of Indian Association of Alberta, disagree with Chief Twinn's interpretation of the Treaty. Crowchild believes that "a Treaty Indian is a Treaty Indian no matter where they live."

Twinn believes he will be able to manage his time and involvements and will not lose touch with the Native people. "I think I'll stop doing the other boards I've sat on, just concentrate on my job as Chief of Sawridge and as senator," said Twinn, stressing that the Sawridge Band comes first.

A Conversation with Chief Walter Twinn

Alberta Native News Staff Writer, Michael Mabbott, Spoke With Chief Walter Twinn At Edmonton International Airport On October 9. Excerpts Of The Interview Follow:

By: Michael Mabbott, Staff Writer

Q: When you were first appointed (to the senate) you said that you were for senate reform.

A: We need some kind of senate reform. More equalized throughout the regions. Whether elected...there is something about (an elected senate) that I don't like. I think it would make a second government that would be powerful that would make it right. That's

basically where I'm coming from right now. I don't think a senate should be able to block, that's the principle of it.

Q: But what I understand is that the senate is there as a body of sober second thought and it seems from the polls and from the studies that the majority of Canadian citizens are against the GST.

A: Well, any tax all Canadian people are against. I don't like it. I don't think anyone likes it. But, the principle of an unelected body stopping (a bill presented by parliament)...it's political. The Liberals are saying they want to stop it with the majority, continued on page 6

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NATIONAL NEWS

Walter Twinn

continued on page 6

and the way they acted like asses when I was there (Ottawa); I was amazed. There's no way people at that high level should've acted the way they did.

- Q: But the senate is a part of the Canadian democracy process, and now with what Mulroney has done with senate stacking, it is no longer effective in the way it was intended to be.
- A: What do you do when they've blocked so many bills? There are three bills there that have been sitting quite awhile, 8-9 months and if it's their job to just block, like they're trying to force an election maybe. It's political, I don't believe the excuses that they're making. They're not being rational, the way they acted, and I think they could

go for amendments. They've had a lot of time to study the GST. They could've asked for amendments to the bill; there's things they could've done.

There's an eight billion dollar deficit. So, what do you do? Are we going to pay the consequences now or later? We elect a government to try and do something.

- Q: In terms of the principal of an elected government, the MP's don't seem to be listening to the people they say they represent and we want them to represent us as our voice and not as our minds.
- A: Well, you have an election in a couple of years. If the bill is so bad then the Liberals can take it right out.
- Q: Yes, but shouldn't the people be listened to all the time and not just at election time?
- A: There are things that are not popular. For instance, if government listened to all the people all the time, there would never be an income tax, people would never go to war.

Q: Some people are saying that as an Indian Chief and as a senator who supports the Conservatives, that your positions will clash. What do you think?

A: I'll suggest to you, there's a lot of these Chiefs, there's a lot of Indians that are going with the NDP etc. You can prove that by their running for legislature or participating in party politics. If I'm loyal to one party that's what I am.

Q: You don't think it conflicts at all with your loyalty to your band?

A: I don't see how it does. I look at it as positive. I think it enhances the Indian peoples position, my position, and my bands position.

Q: How do you feel about the violence that erupted at Oka?

A: I don't believe in that. I don't believe in blockades... blockades minimal. You know? Maybe for a while. I don't believe in being radical, I don't believe in all these blockades, I don't even believe in demonstrations. I don't believe in that, I think it's childish.

Q: But you have to agree that although there were a lot of awful things that happened at Oka, the word Oka is on a lot of peoples mouths, it has come to the attention of Canadian people.

A: Okay right! It's been great! But there's a point when they achieved what they wanted. They got their land claim.

Q: But could they have gotten the same attention had they used different means?

A: Well, I don't know. But like I say, you don't know the facts, I don't know the facts. I've been told two sides from the people. They got their land claim. I don't know enough about it one way or another, but using guns is no damn way!

Q: Do you think that they should go through the federal government in the first place? Without blockades, without demonstrations? Do you think they should try to go through the bureaucracy?

A: Other people have succeeded. I think, in one way, it was great that they succeeded, but there's a point where you over do it. I mean they stayed a long time.

Q: C-31. What are your views on that?

A: I think it is being retroactive, and nothing retroactive ever works.



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Catching A Good Night's Sleep

By: Alice Elaine Moody

Insomnia is a frightening, debilitating circumstance. It is the endless tumbling and rolling, rearranging the blankets, punching, folding and readjusting the pillow, while the mind stays in gear recapping the discomforting happenings of the day, the week, the month, or the years and looking with uneasiness into the future. If there is work to be done, appointments to keep, commitments that must be met - it's going to be a long day.

What we are hoping for, what we are fighting for is sleep. That stage of relaxation, when the pulse slows, breathing becomes deep and rhythmic, there is a decrease in heart rate, temperature falls, face muscles slack, the fingers and toes twitch involuntarily and we have passed through the fourth stage of sleep into the REM (Rapid Eye Movement) and reach a deep and satisfying sleep.

According to Dr. Viscott, whose observations were made known in the book, *Natural Sleep* by Philip Goldberg and Daniel Kaufman, when people start to lose consciousness at bedtime they lower their defenses and problems loom larger than they did during the day. People start to worry, become frightened and reinstate their defenses. As a result they can't lose consciousness and fall asleep.

Insomniacs are habitual worriers. In the name of honesty be careful of self-criticism. Honest self-examination means seeing your virtues as well as your faults. Dig out your virtues, dig out your triumphs and you will feel better.

Almost half the people over the age of 65 suffer from inability to sleep soundly and wake refreshed. This group of people swallow almost 30% of sleep inducing drugs. These facts have been made known by information brought forward at the conference sponsored by the National Institute of Mental Health and the National Institute on Ageing held recently.

Most sleep problems are automatically treated with prescribed drugs. These drugs include Halcion and Dalmane, the most prescribed drugs for the treatment of insomnia. However, the chairman of the psychiatry department at PennState University's Hershey Medical Center, Anthony Kales said, "many reports of amnesia, daytime anxiety, delirium, memory impairment over the past ten years made use of the drugs highly questionable."

Still, not all doctors prescribe tranquilizing drugs. I remember when domestic problems robbed me of much needed rest. This became so serious that I worried during the day about whether or not I could sleep at night. I explained the problem to my doctor, describing in detail the horrible affliction that had befallen me. He looked at me over his glasses and said, "I am not making a drug addict out of you. When you get tired enough, you will sleep." I will never forget that.

If you can't sleep, why can't you sleep? Discuss this problem with family and friends and you may find what's keeping you awake. Failing that, write your thoughts and feelings down and you may discover the source of your distress.

Consider these things: Do you like your bedroom? Is the colour calming and pleasing to you? Do you have enough or too many blankets? Do you sleep with your window open or closed? A temperature of 64 degrees is recommended and yet this will vary with the person. What seems right for one may not be right for another. Sleep shops offer a wide variety of pillows and crescent shaped neck cushions, electric blankets and eiderdowns. Are your feet cold? Wear wool socks.

Noise may disturb your sleep. Use of ear plugs or a fan in the room will break the noise pattern. There are, of course small electrical devices on the market which constantly play the sound of rain on the roof, wind, or surf, complete with volume control. Some libraries have tape recordings for trouble sleepers. Ask.

If you like the darkness, heavy drapes or blinds will keep the light out. Eye shades may take some getting used to but will work fine if given some time.

Change the direction of your bed, some people find that sleeping with the head in a different direction may be beneficial. It is thought this may have something to do with the earth's magnetic field.

A twenty minute walk or stretching exercises in the evening is excellent. For instance if exercises classes were shown on T.V. right after the evening news and were participated in by poor sleepers they would likely drift off with no trouble at all.

To determine your bedtime, pay attention when you start to yawn and the mind wanders. Don't fight it - get ready and go to bed. Trying to sleep at a later time may be impossible. Encourage the subconscious to dream pleasant ego building dreams. Turn off negative thoughts. Consider conversing with, being touched and noticed by those you love and admire or perhaps winning first prize in the category of your choice. (There

of your choice. (There are no age barriers here) And anyway no one wants to spend the night dreaming of doing the laundry or being chased by a car with a madman inside.

Most people will sleep more comfortably after eating or drinking something. Hot milk is a favorite, you can add Postum or Ovaltine, a spoonful of molasses or chocolate and perhaps a slice of toast or some crackers. Try different things and see what is right for you.

Wind down. Clear your mind and leave your troubles behind. Focus on what you accomplished today and glance with interest on what you have planned for tomorrow. Heal thyself.

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In Support of the Mohawks in Oka

Concerned Women from Valleyview Walk to Edmonton

By: Barbara Smith

Calling themselves "The Group of Six", concerned women from the Sturgeon Lake Band recently walked from Valleyview to Edmonton.

They hoped to see Tom Siddon, Minister of Indian Affairs. It was intended that the walk would draw additional attention to their dispute with Band Chief Ron Sunshine and the band council.

Unfortunately, by the time they reached Edmonton, Siddon had left for High Prairie.

"We have come a long way to discuss some important matters...concerning land claims and mismanagement of Band funds," said Cecelia Soto, spokesperson for the group of women.

The delegation explained that they are supported in their mission by 60% to 70% of the Band membership. The others have stayed on the reserve because, "They are afraid to lose their jobs or their welfare cheques," said Soto, explaining why only a small delegation made the trip.

These women and their supporters suspect the Sturgeon Lake Band administration is corrupt. They maintain audits that have been done are

inadequate because they (the audits) have consistently been incomplete. The Band currently has a deficit of \$1.5 million.

"What we need is a full investigation," stressed Cecelia Soto.

Supported by her brothers, Doug and Charley, Cecelia answered reporters questions in a thoughtful and detailed way.

Amazingly, Soto's mother and aunt also made the trek. They are both diabetic. Mary Jane Soto is 63 and Evelyn Soto is 70 years old. They were in attendance at the conference and the intensity of their involvement was obvious.

Chief Sunshine had apparently told a reporter from an Edmonton daily newspaper that the Band's financial records would be available for the reporter's or anyone else's investigation. A mirthless laugh was the reply the group gave the reporter.

"When we tried to see the books a white woman, the Assistant Band Administrator came at me. I held her to the wall. Now I'm charged with assault. After that the Band Hall was closed for a week," explained Soto.

To illustrate the lack of honesty the group believes

the Band administration guilty of, Soto described a piece of land. "This land was sold to a Valleyview businessman for \$30,000 yet it's still listed as a Band asset."

The amount of money made by the Chief and the Council members is also disputed. Sunshine maintains he's earning \$3,000 a month. The Group of Six believe the actual figure is closer to double that.

Charley Soto spoke out strongly to warn other Bands against becoming involved in the Alternative Funding Agreement (AFA).

"It creates a dictatorship," Charley Soto maintained. "The Bands are blinded by the amount of money involved. We must get back to traditional ways and be governed by our elders."

Indian Affairs has refused to help find or fund accommodation for the group while they are in Edmonton.

"They say if they do that other Bands may do what we've done to draw attention to their problems. They've offered us one night's accommodation and gas money home. They just want to get rid of us," Charley Soto concluded.

A Clean Air Strategy for Alberta:



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The effect of energy-related emissions on the environment is a matter of provincial, national and international concern.

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The Alberta government recognizes the need for action since any future reduction in emissions will likely have significant implications for our economy and the lifestyle we enjoy.

That's why Alberta Energy and Alberta Environment are working together to develop a Clean Air Strategy for Alberta.

Through public consultation, the Clean Air Strategy will work to identify the most important issues, and offer some practical and achievable solutions. The strategy components several major air quality initiatives already in progress — and reflects Alberta's concern not only for our own environment but for that of our neighbours.

To ensure that all viewpoints are heard, Regional sessions — which include both an Open House, and an opportunity for public input — will be held in:

- ▲ Bonnyville, Tuesday, November 6
- ▲ Fort McMurray, Thursday, November 8
- ▲ Peace River, Tuesday, November 13
- ▲ Edmonton, Friday, November 16
- ▲ Pincher Creek, Monday, November 26
- ▲ Medicine Hat, Wednesday, November 28
- ▲ Calgary, Wednesday, December 5
- ▲ Red Deer, Thursday, December 6

The times and locations will be advertised in local newspapers.

These meetings, which you are invited to attend, will provide an opportunity to learn more about the Clean Air Strategy for Alberta, to ask questions, and to present your views. Written briefs may also be submitted directly to the address listed below.

It's a chance for you to help us clear the air.

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REGIONAL NEWS

Daishowa Drops Plans to Log on Lubicon Land

By: Dale Stelter

Daishowa of Canada will not be logging this winter on land claimed by the Lubicon Lake Band.

Daishowa, who recently began operation of a \$550-million bleached kraft pulp mill located near Peace River, had proposed to harvest trees within the area which the Lubicon claimed as their traditional lands.

The Lubicon had indicated that they would protest the logging. The band is involved in a decades-old land rights dispute that states that since it has never signed a treaty, it retains Aboriginal rights to its 10,000 square kilometres

of traditional lands.

On September 24th, the band met with Daishowa-owned Brewster Construction Ltd. of Red Earth, and with Boucher Bros. Lumber of Nampa, two companies that had contracts with Daishowa to log on Lubicon Land.

At the meeting involving Boucher Bros. Lumber, at which Daishowa representatives were present, Lubicon Chief Bernard Ominayak inquired about Daishowa's previous commitment not to log on the band's traditional land until the band's land rights dispute was settled, and an agreement could be reached that addressed Lubicon concerns about environmental protection.

In response, Daishowa indicated that they are respecting the agreement, and that "a distinction has to be made between Daishowa and these logging companies."

Recently, however, Daishowa indicated that neither it nor its contractors will go through logging this winter.

The logging issue has been in contention for nearly three years, as the Lubicon were never consulted when Alberta allocated the band's traditional lands as part of Daishowa's Forest Management Agreement area. A proposed reserve area, completely surrounded by Daishowa's FMA, was not included in the allocations.

Addiction Awareness Conference Promotes Partnership

By: Nick Stoneburgh, Sr.

Many of us know someone who is afflicted with an uncontrollable desire to abuse alcohol and/or drugs. They have come to "need" the substance for their very existence. We must take the responsibility for directing them toward help.

The upcoming National Addictions Awareness Week (NAAW) slated to run from November 18 to 24 could be a good place to start.

National Addiction Awareness Week has grown from 80 communities participating in 1988 to a phenomenal 405 communities with over 18,000 people last year.

In the past, focus was mainly on Indians, Metis

and Inuit people. This year in order to promote partnership between Native and non-Native communities, the NAAW decided to take the message to all Canadians.

The overall organization of National Addictions Awareness Week is co-ordinated by Louise Mayo and Trish Merrilieu-Mercredi. They can be reached at 403-458-1884, and are available to help with ideas for communities, schools, agencies or other groups wishing to participate in the weeks activities.

The NAAW is the only group promoting on a national level. Others generally promote on a provincial basis. "Information will be coming out to communities in about six weeks," said Mayo.

New Land Claim Process Called For

By: Brian Savage

Regena Crowchild, President of the Indian Association of Alberta, told a demonstration in front of the Alberta Legislature that a new land claims process is needed.

Crowchild called for a commission to be set up with Natives and Federal government officials.

"We need to restructure the process so it is fair to us," said Crowchild, who said the process which is controlled by Indian Affairs, "is very unfair, a process has to be developed whereby the people don't have any interests or biases."

Biases exist even with signed Treaties, claimed Crowchild, because Native interpretation of Treaties can still be different from the government's viewpoint.

"The interpretation of the spirit and the intent of these treaties differs between the government and the First Nations," said Crowchild.

Alberta "Stupid" Regarding Peigans

By Brian Savage

Liberal MLA Nick Taylor condemned the Ottawa government for failing to check whether or not the Peigans own the riverbed of the Oldman River.

He called the government's action a result of

"stupidity" and possibly may result in the river having to be rerouted around the Peigan reserve at a cost of 150 million.

"If the river rights belong to the Peigans, it means that we have a huge dam the water can only be disposed of as the Peigans see fit," said Taylor.

continued on page 10



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REGIONAL NEWS

Alberta "Stupid"

continued from page 9

The Lonefighter Society on the Peigan reserve tried to reroute the water from the Oldman River this summer.

Eventually the government obtained an injunction against the Indians claiming that it owns all the River rights based on the 1894 Northwest Irrigation Act.

Taylor pointed out that Crown treaties with the Native predate the Irrigation Act.

"The treatie gave all the water rights to the Indians, so therefore, in 1894, the federal government had no right to transfer the river bottom rights to the people of the territories," claims Taylor.

In 1987 a claim by Saanich Indians in B.C. gave them ownership of water around parts of Vancouver Island, further helping the Peigan claim, says Taylor.

Milton Born With A Tooth, 33-year old leader of the Lonefighters has had his petition for bail denied again.

The opponent of the Oldman River Dam was arrested following a confrontation with RCMP in which the native is accused of fired two warning shots at work crews.

Born With A Tooth claimed he was just trying to warn them off reserve land.

Native Inmate Treatment Program

By: Guy Saddy

A project aimed at helping Native inmates overcome substance abuse problems has been piloted in British Columbia.

The project - called the Pre-Treatment Program for Native offenders - provides drug and alcohol rehabilitation for Native inmates before they are released.

Project Coordinator, Hillary Harper - a Cree from Onion Lake - said the thrust of the program was "to develop a program for Native offenders

that was culturally relevant."

"The program is designed to assist Native inmates in developing short term and long term plans to help them with their healing."

The project is called a Pre-Treatment program "because it's delivered in an institution," said Harper. "No one can get holistic treatment while incarcerated."

The eight week program was test piloted at Mountain Institution (Agassiz), and at William Head Institution, both in B.C.

Within the Institutions, "we tried to enlist the

support of the (Native Inmate) groups," said Harper.

"Almost everyone who worked on the project was Native or of Native ancestry...I think this had a positive result."

Funds for the project - \$115,000 over one year - were provided by the Solicitor General of Canada and the National Native Alcohol and Drug Abuse Program (NNADAP).

The project will run until the end of December, 1990.

11th Annual Rita Houle Awards Banquet

The saga of Rita Houle is not known to many, but to her family, friends, and fellow athletes, she is remembered to have been a consummate athlete and a dedicated and sincere person. Rita loved life, treated others with respect, and left an indelible mark on all those who knew her. Rita lost her life to cancer at the age of 20 but in the short time she was on the earth, she provided an inspiration to

young Native athletes to have pride in their heritage and to always strive to do their best.

In honour of this once-aspiring Native athlete, the Canadian Native Friendship Centre will host the 11th annual Rita Houle Memorial Awards Banquet on Saturday, November 3, 1990. This event will be held at the Londonderry Neighborhood Inn, located at 13103 Fort Road in Edmonton, Alberta.

The Rita Houle Memorial Awards for "Male Athlete of the Year" and "Female Athlete of the Year" are presented to the deserving top male and female athletes who best exemplify dedication, commitment and perseverance. Winners are honoured with plaque presentations, as well as with a one thousand (\$1,000.00) cash award from Alberta Municipal Affairs.

The Rita Houle Memorial Awards competition is open to any Alberta Native athlete, aged 13-21 years. Athletes must be nominated by a Native band, a Metis settlement, Friendship Centre, or any other Native organization. Nominees must personally dedication to their chosen sport/sports, be dedicated to academic excellence, demonstrate community involvement (through volunteerism), and be a positive role model to others. Letters from coaches, teachers, and community leaders and representatives, attesting to a nominee's athletic ability, academic achievement, and volunteer efforts, play an important role in selection process.

Deadline for nomination submission is October 26, 1990; they can be sent to the Canadian Native Friendship Centre, 11016-127st. Edmonton, Alberta T5X 3L4. Additional information or clarification on these awards can be obtained by calling Anne Cardinal at 452-7811.

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Native Communications Program Offered

By: Guy Saddy

Grant MacEwan Community college offers a Native Communications course at Jasper Place campus in Edmonton.

The course - a one year certificate program - is designed to help introduce Native students to the field of communications.

"We are only an introductory program," said Program Chairperson Mary Cardinal-Rizzoli. "We don't prepare students for the job market."

We teach them to become students ... we introduce them to various forms of media," she added.

Cardinal-Rizzoli said the course was introduced seventeen years ago. There are eighteen students currently enrolled in the program.

Although the program concentrates on communications skills, other subjects are also covered.

"The best part of our program is the course called Current Affairs and Native Culture," said Cardinal-Rizzoli.

"(We) look at current issues affecting Aborigi-

nal peoples. I bring in experts to do seminars. Native issues are so complex, you can't expect one person to have all the knowledge," she added.

Other courses include Native Culture, Radio, Television, Journalism and Slide Tape Production. Many graduates of the program are optimistic about their prospects in the field.

Cheryl Paul, recipient of the Grant MacEwan Faculty Association Scholarship (highest academic standing in the program) sees a bright future.

"Being a Native, there are lots of opportunities in the field," she said. Video and slide production and documentaries on Native issues are some of the areas where Paul feels she can make an impact.

A slightly different opinion was expressed by graduate Lyle Donald.

"I don't see anything out there," he said. "That's why I'd like to start my own business."

Donald feels that Native media which are government funded leave Natives open to outbacks and, ultimately, manipulation.

"One way of cutting them down ... is to cut off funds," he said.

Graduate Judy Jeffrey believes that Natives should strive for excellence outside of the Native community.

"You have to be out in society, not just in the Native community," she said. "The only way Natives are going to be recognized is to stand out."

"We can do a lot for Natives by making people aware (of the issues). Then we'll have role models for the younger people," she added.

Jeffrey was granted a scholarship from an Edmonton radio station last year. She received a cash award and a summer job at the station.

"I wrote commercials," said Jeffrey. "I liked it, it was a lot of fun."

All three graduates plan on continuing in the field of communications.

Donald, Jeffrey and Paul realize that the program is just a first step to a communications career.

Referring to the intent of the program, Mary Cardinal-Rizzoli said, "We don't make experts; we just open doors."

Husky Oil

EDUCATIONAL AWARDS RECIPIENTS

Husky Oil is pleased to announce the recipients of the 1990/91 Educational Awards Program for Native People.

Elizabeth Bagshaw, from Parksville, B.C. will be attending Malaspina College in Nanaimo where she will be commencing studies in accounting.

Brad Enge, from Edmonton, Alberta will begin pre law studies at the University of Alberta.

Jason LaFontaine, from Regina, Saskatchewan is completing a degree in Engineering Physics at the University of Saskatchewan. He is a four time Awards recipient.

Ruby Sanson, from Bowayville, Alberta is studying Computer Science and Business Administration at

Lakeland College in Lloydminster. Ruby is a two-time Awards recipient.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

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Mike Auger's Mission

By: Barbara Smith

Like many who have come through the system, Mike Auger has a powerful story to tell. The difference is Auger is telling it... worldwide.

In the documentary film, *Keep The Circle Strong*, Auger and his chronicle are featured. He was placed in a mission school as a child and as a result was robbed of "any cultural self-respect."

"In high school," he continued, "they gave us no choice but to have white role models."

Like many others Mike responded poorly to this cultural deprivation. He arrived in Edmonton feeling like an outsider. Soon he was in serious trouble. The use of drugs and alcohol led to trouble with the law.

"I've come through the system," the emotionally charged young man stated.

By turning to others for help Auger was able

to stop his fall and become a productive and proud man.

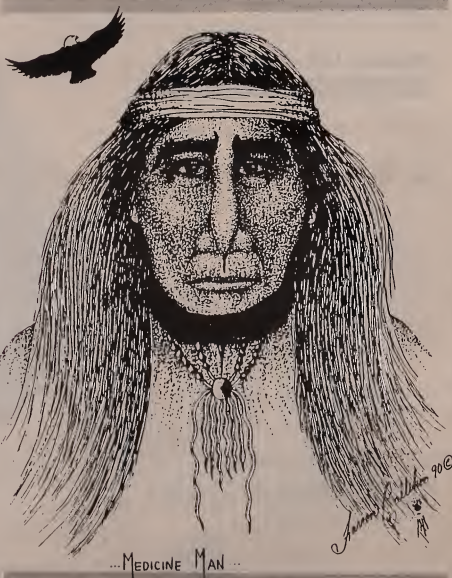
A volunteer movement he was involved with began building school desks for the Ayamará Indians in Bolivia. Oddly, this augmented Auger's cultural pride and self awakening.

While in Bolivia, Auger realized the indigenous people in South America have also suffered oppression.

"I'm leaving in February for Europe," Auger explained during a recent visit to *Alberta Native News*' offices. "I have to tell the people there the truth. All they know is what Mulroney's telling them. They need to know the truth."

Now that Mike Auger's spirit has been re-kindled there will be no stopping him.

He is clearly a man with a mission.



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"There's Always Money To Be Made When There's A Crisis"

By: Dale Stelter

Chalk one up for profit motive.

It appears that a souvenir shop in Quebec City has found a way to capitalize on the crisis faced by the Mohawks at Oka. Apparently, one of the hottest selling items at that souvenir shop is a "Battle of Oka" T-shirt, showing a Mohawk Warrior standing on top of an overturned police car and holding aloft a submachine gun.

A woman from the souvenir shop was quoted by the Canadian Press saying that, "There's always money to be made when there's a crisis. We're in a capitalist society and you'd might as well make the most of it."

The woman was also quoted saying that "Some people come in and say it's not very funny, or it's in poor taste.

"I tell them: 'It's reality man. There's money to be made and I'm ready to grab it.'"

Indeed, the T-shirts, which cost \$9.95 apiece, have even outsold Teenage Mutant Ninja Turtles sweatshirts.

It doesn't stop there. For example, the manager of the Hotel Relax de Laval was quoted by the Canadian Press as saying that the Mohawk crisis "couldn't have come at a better time." That hotel, which normally has its slowest business in July and August, housed about 120 Quebec police officers.

Apparently other Laval hotels, plus local businesses, did a good trade during the summer, prompting the manager of the Hotel Relax de Laval to tell the Canadian Press that "It's been a mini-boom."



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The word Warrior has been "misunderstood"

By: Del Louis

"Warrior" has become a misunderstood word over the past months. For many, the word conjures up negative images of blockades, masks, assault rifles and violence.

But there is another side to the Warrior - a most positive side. Speaking as a Cree raised by Cree elders, I would like to paint a picture of what I was taught the true Warrior is really like.

The true Warrior is someone who aspires to a better understanding of himself and human nature through patiently enduring personal hardship.

Guided by the spiritual wisdom of his ancestors and the "inner voice," the true Warrior seeks the way of peaceful participation in life's daily battles. The ability to translate hardship into progress gives him insight. His goal is to be at one with the fellow man, and indeed, with all creation.

The true Warrior disciplines himself in the use of the sacred powers that lie deep in his heart. He uses freedom deliberately, accurately. His weapons of choice are words of encouragement, not of condemnation. He disarms his opponent with compassion, not with abuse. He challenges intimidation with a firm handshake and a confident smile. He converts frustration to fulfillment as he journeys along the peaceful way. The end result is friendship and harmony, not bitterness and chaos.

Our elders and wise ones knew the importance of studying nature. They knew that nature revealed man's inner mystery. Their knowledge led them to reserve "the honourable way." The soft and peaceful eyes of our elders continue to exude this beauty. It is this beauty that best characterizes the true Warrior.

In this positive light, perhaps all of us - Native and non Native alike - are called to be true Warriors. This is the only way to a lasting peace, both here in North America and across the sea.



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Organize Your Bingo Chaos

By: Irene Gladstone

We're all familiar with the image of the harried and frustrated bingo player spilling her coffee all over her cards as she reaches for her markers. Who of us hasn't done a frantic search for our door receipt as the numbers are called for the door prize?

Well, take heart all you frantic bingo fiends, two Edmonton men Denis Iverson and Randy Walker have seen your problems and have come up with a solution. It's called the Bingo Mate. Now all together in one compact, well organized space you can keep four markers, one glue holder, one package of cigarettes, one lighter, your change and your door receipt. At the end of the evening the Bingo Mate neatly fits into its own colourful nylon tote bag. The need for a purse is eliminated. The risk of being mugged is reduced.

Randy and Denis saw a problem and met the challenge and the Bingo Mate is now being manufactured in Edmonton. Their company, Ran-Den Ventures, is thriving, it's only five months old and they've already sold 8,000 Bingo Mates. They said that both of their wives are frequent players and they admit to playing a few cards themselves, so they were well qualified to do an in depth, close-up analysis and survey of the logistical problems of the average player. The result of this arduous task and keen insight is the Bingo Mate - a must for all bingo players. Gone is the spilled coffee, the frantic searches, the fumbling for change. *Will bingo ever be the same?*

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ENVIRONMENT

By: Dale Stelter

Canadian Car Air Conditioners Labelled As Ozone Destroyers

According to the Friends of the Earth environmental group, more than 60 % of Canadian cars have air conditioners, and each air conditioning system contains about two kilograms of chlorofluorocarbons (CFCs). CFCs are one of the main agents of destruction of the earth's ozone layer.

Citing Environment Canada figures, Friends of the Earth also said that between 1986 and 1988, the quality of CFCs utilized to recharge automobile air conditioners increased by 105%.

U.S. Looks to Oil in Alaska Wildlife Refuge

A proposal currently in the United States Congress would open up the seven million hectare Arctic National Wildlife Refuge, located in Alaska, to oil exploration and development. U.S. President George Bush also stated he favors such development, so as to reduce American dependence on imported oil.

The refuge, which is home to thousands of caribou and Musk oxen and polar bears, has long

been a focus of controversy. No one is certain, but geologists believe that the refuge is situated over one of the U.S.'s largest untapped oilfields.

For nearly a decade, the oil industry, often joined by prodevelopment politicians, has been lobbying to drill in the area. Until the recent crisis in the Middle East, in which Iraq invaded Kuwait, environmentalists have been successful in helping to prevent the drilling.

Economic Shortightedness...

During the 1930s, the Quebec government offered bounties on beluga whales in the St. Lawrence River, as the whales were seen as a threat to the salmon and cod industry.

Today, the St. Lawrence beluga is an endangered species, the victim of overhunting and pollution. In fact, the corpses of some belugas are so contaminated that they are treated as toxic waste.

...And Ecological Shortightedness

Scientist suspect that algae blooms in the world's oceans are caused by human pollution. It is thought that the pollution provides nutrients for the algae, which then proliferate and upset the balance

of the marine ecosystem.

For example, in 1976 a massive algae bloom covered almost 7,500 square kilometers of ocean and replaced with lethal hydrogen sulfide gas. The end result was mass kills of crabs, clams and lobsters.

Did You Know?

-On a worldwide basis, for every ten hectares of forest that are logged, burned or cleared, less than one hectare is replaced.

-If one person recycled one newspaper each day for one year, he or she would be removing about 140 kilograms of paper from waste stream, and conserving approximately 2.5 trees.

-Each year, an estimated 70 million tonnes of fish are taken out of the world's oceans.

-As many as 1,000 new chemicals are invented every year. At present, approximately 70,000 are in everyday use.

-Between 1978 and 1989, the amount of every U.S. federal dollar directed toward natural resources and the environment was reduced by half, from 3 cents to 1.5 cents.

Toward A Cleaner Earth

While no one can afford to be environmentally irresponsible these days effective cleaning is still as important as ever.

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Proper temperature is extremely important. It must be appropriate in order to activate the cleaning agent...

Just as important is the choice of cleaner. Different soaps are effective on dust, grease or dishes for instance.

Using a scrubbing action while cleaning helps release dirt. Murray's Soap Factory sells only environmentally friendly products and offers as much free advice about cleaning as you need. For more information Frank Murray can be contacted at 486-4100 or you can drop in to his Edmonton plant at 16655 - 113 Avenue.



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Alcohol and the Unborn Child

By: Irene Gladstone

There is an old song that goes, "bartender give me one for my baby and one more for the road." The effects of drinking and driving are well publicized; the effect of those drinks on the unborn child are not so well known.

Because of the unique relationship between a mother and her unborn baby, women must be especially careful of their use of alcohol during pregnancy. There is no safe time during pregnancy for heavy drinking, alcohol effects all stages of the unborn child's development. Women who drink heavily, five or more drinks on some occasions and at least 45 drinks per month, have up to a 50% chance of having a Fetal Alcohol Syndrome baby.

Fetal Syndrome, (FAS), babies have certain characteristics in common: they are smaller at birth and post-natal growth is slower, they are retarded or intellectually impaired, hyper active and they develop motor skills much more slowly. There are also characteristic face abnormalities associated with FAS babies. These children may also have heart murmurs, kidney and genital

anomalies, skeletal malformations, septal defects and other physical disabilities.

A recent survey done in the Yukon and northwest British Columbia shows that the instances of Fetal Alcohol Syndrome are much higher in Native children than in non-Native children. The results of this survey can also be applied in other Native communities where alcohol is recognized as a major problem. This survey recommends that there be a massive educational campaign started, aimed not only at the general public, but also at doctors, nurses, social workers and substance abuse counselors. The authors also suggest that since alcohol use starts at a young age that information about the effects of alcohol on the fetus should be part of the school curriculum beginning in the elementary grades and continuing through high school.

FAS children need special care and attention. Those with demonstrable problems should have educational, psychological, speech and other assessments done and educational programs developed to meet their specific needs. The earlier the symptoms are recognized the better the FAS child's

chances are for improved development. This means the establishment of special Infant Development and Child Development Centres, for those children who will not receive adequate help at home. These are expensive programs to help a condition that need not exist. The old axiom, an ounce of prevention is worth a pound of cure needs to be applied to Fetal Alcohol Syndrome. Education and counselling are the best prevention, not just for women, but for men as well. The Yukon survey discovered that wives tended to drink when their husbands did, so men must shoulder some responsibility and show support and encouragement for their pregnant wives.

Whenever heavy drinking stops, chances of having a healthy baby improve. The earlier in pregnancy the drinking is stopped, the lower the risk of damage to your baby. With drinking stopped and maternal nutrition and well being improved there is a better chance for normal fetal growth and restitution.

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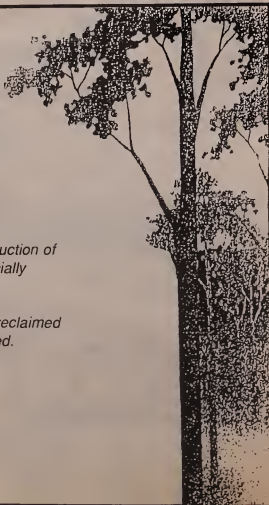
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Del Louis

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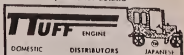
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The Common Loon's Fight For Survival

By: Dale Stelter

To many people, the haunting calls of the common loon are an inextricable part of Canada's wilderness. However, habitat destruction, water pollution and acid rain are exacting a large toll upon the populations of this magnificent, superbly adapted bird.

When the first Europeans arrived in North America, the common loon was widely distributed across Canada, and was plentiful in the Northern tier of states in the U.S. Now, of the 14 states that the loon remains in, it is in drastically reduced numbers — some states have 20 or fewer breeding adults.

At first, settlers and hunters used the loons for shooting target practice. Then, advancing settlement resulted in widespread destruction of the nesting habitat, causing the loon to steadily retreat. Now, it is the increasing recreational use of lakes — for motor-boating, fishing and cottage and cabin sites — that is steadily reducing the number of available nesting sites.

Indeed, while loons may be seen on lakes in more densely settled areas, or in resort areas, these are often non-breeding birds, as the loon usually does not reproduce for the first four or five years of its life.

As the loon is a migratory bird, it is also subjected to a number of other dangers at the hands of humans. For example the loon uses both the Atlantic and Pacific coasts as migratory fly-ways, but each year, many oil soaked birds are found along both coasts. Commercial fishing with trap nets also takes a toll, and each year more than 300 loons die by drowning in the Great Lakes during spring migration.

As well, since 1983, thousands of dead loons have been found each year along Florida's Gulf coast. While these deaths have as yet to be explained,

laboratory tests done on the birds in 1983 found high mercury concentrations.

Mercury poisoning is also suspected to be a significant cause of death of loons in many North American lakes. As well, pesticides, such as the now banned DDT and its derivatives, have also acted as a primary agent of destruction. Regardless of the toxin, the loon, as a fish eater and the top member of the food chains, is subjected to the full impact of the chemical pollution.

The effects of the pollution can take a number of forms. The chemicals can interfere with the brain function involved with the coordination and vision, and can result in behavioral abnormalities such as decreased nesting, increased desertion of nests, and less aggressive defense of territory.

One of the most devastating effects of chemical pollution is upon the reproductive systems of the loon. For example, since the loon does not become reproductively mature for several years, many birds may be too contaminated to reproduce when they are finally ready to reproduce.

As well, certain chemicals cause the calcium content in eggshells to be reduced, which often results in the shells being too thin to withstand the weight of the parent bird during incubation.

In many parts of eastern North America, acid rain also poses a significant problem to the loon. Not only does the acidification contaminate the entire food chain of a lake, it can also decrease or eliminate the loons food supply.

For example, it is estimated that due to the effects of acid rain, there are at least 14,000 biologically dead lakes in Canada, and that another 150,000 are being damaged. More than 350,000 lakes are considered vulnerable or sensitive, meaning that they will eventually be rendered lifeless if they continue to receive high levels of acid rain.



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First Aboriginal Hall of Fame Established

By: Irene Gladstone

Canada's oldest Friendship centre, the Winnipeg Friendship Centre is again breaking new ground. On October 11, 1990, in conjunction with Winnipeg's Aboriginal Celebration week, the Friendship Centre inducted the first twelve members into Canada's only Aboriginal Hall of Fame. Feeling that Native contributions have not been recognized adequately over the years, the Friendship Centre decided that the first awards would honour years of service and achievement within the Manitoba Native community. A seven person advisory committee was established to tackle the tough job of selecting the inductees in twelve different categories. They had to make some difficult decisions, but in the end their choices are admirable.

Reggie Leech was inducted for his outstanding performance in the N.H.L. and the late Tommy Prince for his invaluable contributions to the Canadian Military during W.W. II and in Korea. From the field of education Flora Zaharia was chosen for her great devotion to the cause of Native education. Issac Beaulieu and Mary Richard were chosen for their work in fields of community development and community service, respectively. Arsene Spence

was honoured for his work in the field of chemical additions among Native peoples. Inductees Dorothy Betz and Dave Courchene, Sr. were honoured for their service in the areas of justice and politics respectively. For his inestimable contribution to the Canadian art scene, the late Jackson Beardsy was also inducted as was the late Walter Flett for entertainment and Art Sholley for his preserving Native culture and traditions. Elsie Bear was honoured for her years of working with, and promoting the Friendship Centre Movement.

At a gala evening event, attended by over 500 people each inductee, or their representative, received a beautiful hand crafted and inscribed leather shield created by Manitoba artist, May Louise Campbell. There were also speeches throughout the evening from Elijah Harper, Phil Fontaine, Murray Sinclair, Yvon Dumont, Gordon Smith and former Governor-General Ed Schreyer.

Every year the Winnipeg Friendship Centre plans to add four or five new members to the Manitoba Aboriginal Hall of Fame. When I asked Harold Flett if they had any plans to extend the Hall of Fame to include the rest of Canada, he laughed and that it was more challenging than their current resources would permit, but that it would be a great idea.

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Section Two

Alexis Band Stages Grand Opening of School

By: Dale Stelter

The Alexis band has taken a significant step toward attaining control of its own educational system, and has recently begun operation of a new elementary-junior high school. The Alexis reserve is located approximately 60 miles northwest of Edmonton, near the town of Glenevie.

The grand opening of the school took place on Friday, October 5th, and began with mass and then a pipe and sweetgrass ceremony. Chief Howard Mustus presented the school with four eagle staffs, which are to be mounted in the school's cultural centre, a circular area which forms the nucleus of the building. Rising above the cultural centre is a teepee-like structure that is an integral part of the school's striking architectural design.

Following the flag-raising and ribbon-cutting ceremonies, there was a Grand Entry into the gymnasium, with students and community members taking part, and with drumming provided by Percy Potts and the Hawk River Singers. Mr. Potts, a member of the Alexis band, is also vice-president of the Indian Association of Alberta.

During lunch, speakers included Chief Mustus; a number of band councillors, including Francis Alexis, who hosted the proceedings; Nelson Alexis, band education coordinator; Percy Potts, Gary Waters, Regional Director of Indian and Northern Affairs Canada; Ernest Schwarzat, Director of Education; and Karen McCalley, who read a letter from MP Joe Clark.

Students were dismissed at 2:00 and then beginning at 7:00, a round dance and giveaway took place.

The Alexis band is obviously very proud of its new school, and enrollment now stands at approximately 170 students. This includes kindergarten (age four), kindergarten (age five), and grades one



ALEXIS SCHOOL

through nine. Enrollment at the old school was approximately 60 students, and grade six was the highest level that could be offered. Therefore, a large number of students who were attending schools in the County of Lac Ste. Anne are now able to receive their education in their own community.

The opening of the new school coincides closely with the attainment by the band, last August, of control over education on the reserve. As Nelson Alexis, the band's education coordinator, stated, the community has for a long time been striving for greater participation in, and control over, the education of its children.

And as school principal Don Tessier - who spent a year as principal of the old school - stated, the people of the community have said that "We know what's best for our children."

Thus, the school will place a strong emphasis on Native culture and spiritual values. For example,

band elders will regularly visit the school, spending time with the students, providing them with cultural knowledge and with counselling.

An important initiative that the band is undertaking is the development of Stoney language program for the school. Along with this, the band is developing a testing program for post-secondary students, in which the Stoney language can be used to fulfill the requirement of a second language for university or college entry.

These and other initiatives amply support Nelson Alexis' statement that the children of the community are proud of their heritage, and that community members are striving for "the very best that we can provide for our students."

We at Alberta Native News offer our congratulations to the Alexis band on the opening of their new school, and wish them all the best in their highly commendable endeavors and goals.

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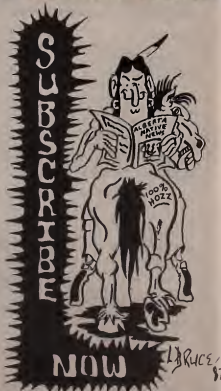
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Narrow Defeat Causes Controversy

The September 4 Metis association election was decided by three votes. Gerald Thom was elected Vice-President of Zone One (N.E. Alberta). Emil Cardinal was defeated and he has initiated a claim in the Court of Queen's Bench, Edmonton.

The claim asks that the election be declared "null and void." Thom maintains that during the advance and regular poll "breaches of the by-laws of the Metis Association of Alberta,"

occured. These, he claimed, "resulted directly in the defeat."

The irregularities included allowing ineligible people to vote. This includes non-Metis, Treaty Indians, Metis who do not reside in the zone, under age voters and voters casting ballots more than once for the same position. Cardinal is also asking the court to award him "damages for loss of remuneration."



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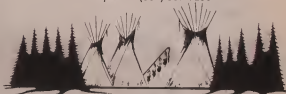


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Native Liaison Post Created

By: Guy Saddy

The public Complaints Commission, an independent branch of the R.C.M.P., has recently announced a Native Liaison position - a position intended to create awareness of the Commission by Natives.

Henry Delorme, the new Senior Aboriginal Advisor, accepted the position on September 17, 1990. The job is seen by Delorme "as sort of a pilot project," and is a contract position running until December 31, 1990.

The Public Complaints Commission, although a division of the R.C.M.P., has operated independently since September 20, 1988. In the Commission's 1989-1990 annual report, their mandate specified that "the individual members of the public will have their complaints fairly and impartially dealt with."

Henry Delorme's mission is to see that the Native Canadians are aware of this. He wants Natives to understand that if they do have a complaint against the R.C.M.P. or any member of the force, it will be investigated thoroughly and impartially.

"(I want) to get communications going with the Aboriginal people," said Delorme. Delorme stated that he hopes to accomplish this "through media, through workshops, and through personal visits to chiefs and council and other Aboriginal people."

Delorme's job will take him to all three Prairie

Provinces. Delorme added, however, that " (we) will be making contact with other provinces in time." The program will eventually be implemented across Canada. Henry Delorme was born on the Cowessess reserve, near Broadview, Saskatchewan. A Cree, he is a Treaty Indian from Treaty Number 4.

Clearly, Delorme's credentials are impressive.

A councillor for many years, he became a Chief in the 1980's and served for two terms.

Upon completion of his final term, Delorme worked with the Federation of Saskatchewan Indians, where he served as Vice-President for five years. During this time, he held a variety of portfolios including Health, Social Development and Indian Justice.

Among his notable achievements, Delorme counts his time as Chairman of the Saskatchewan Indian Federated College as most memorable. "The college," said Delorme, "is the only Indian controlled college in North America." He also added that having the college recognized by the Canadian government as the sole university controlled by Natives was particularly satisfying.

When asked how he could make Natives more aware of the commission, Delorme said, "With direct connection to the Aboriginal people, certainly there will be no lack of information regarding the Public Complaints Commission and their mandate".



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EDUCATION

National Access Program to Nursing

East-West-North-South. From Cape Breton, Nova Scotia to Edmonton, Alberta. From Tuktoyaktuk, NWT to the Muskowekan Reserve in Saskatchewan. The students attending this year's class of the National Access Program to Nursing came from all across Canada.

There were 20 in attendance when classes began on April 30th. They came from throughout Canada and all were eager to begin toward a nursing career.

Lillian Burns was one such student. Originally from James Smith Reserve, Saskatchewan, Lillian had begun her health care training as a Registered Nurse Assistant and was now anxious to move on to her registration in nursing and her degree.

Lillian speaks of being greatly influenced in her career choice by her grandmother, who was herself a mid-wife in the Native community. In fact, she assisted Lillian's birth at home with great care. Lillian's grandmother always insisted that she be looked upon as a role model and, for this granddaughter at least, she certainly remains one. Lillian's ultimate goal is "to help the community attain the highest level of health."

The goals and ambitions of the other students would prove to be quite similar. Most report being influenced by some caregiver in their past and all carry the desire to improve things for their people. With this in mind they arrived in Saskatoon.

They did not all arrive without incident. For many, final acceptance to the program was difficult to secure and their confirmation was only given in the last days before classes began. It was a great leap of faith to board a plane, bus, or car and venture to Saskatoon without confirmed accommodation, daycare or funding. But come they did. Throughout the weekend prior to classes, program staff were shuttling back and forth from the airport to the bus depot to the YWCA and so on, assisting students to find their way and settle in.

Lillian was one of twenty. It was a real celebration to have so many students. This was the fifth year the program had been in operation and class sizes to date were quite small. A class of this size may well represent a turning point for the Native Access Program to Nursing and certainly means that awareness of the program is increasing across Canada. There is obviously no lack of interest in nursing among Natives. For each student who makes it to the program, there are dozens more who inquire but are not yet qualified to attend.

Lillian and her classmates came from a variety of backgrounds. They ranged in age from 19 to 47 years old, with the average age being 28.5. The majority of the students were Treaty Indians, with full sponsorship from Indian Affairs or their band. There were three Metis students and funding for them was more difficult; however, these students became quite creative in their efforts to gain support for their study and were largely successful in doing so.

The next nine weeks would represent their first real exposure to the study and practice of nursing at a University level. It is a time for them

to reaffirm their interest in nursing and to assess their potential to succeed. Like Lillian, most students felt that they left the program stronger and more determined than ever to reach their goal - to become a nurse.

Ten of the students came from communities throughout Saskatchewan: Hanley, Canoe Lake, James Smith, Thunderchild, Pinehouse, Moosewoods, Sturgeon Lake and Muskowekan. Six students were from Alberta: Janvier, Blood Saddle Lake, High Level, and Grouard. Two students were originally from the North West Territories: Tuktoyaktuk and Fort MacPherson. The two remaining students were from Pelican Rapids, Manitoba and Cape Breton, Nova Scotia.

To qualify, Lillian, like all students, needed a conditional acceptance from a Canadian School of Nursing. This secures them a place of study based on their successful completion of the nine week access program. To receive an early conditional acceptance, they must meet the minimum entrance requirements of the school they wish to attend and, for the majority of nursing schools, this requires most Grade 12 sciences and maths.

Lillian came to the University of Saskatchewan with complete pre-requisites in order. However, many people who make inquiry to the nursing program do not currently meet the entry requirements. The greatest barrier to entry is the lack of science and math preparation at a Grade 12 level. They are counselled as to the availability of high school completion classes and are encouraged to stay in contact. For some, it may mean one or two years of general upgrading before they are at university entrance level. This may seem a bit overwhelming, especially when coupled with a four or five year nursing program, but for those with a strong commitment to their nursing goal it seems within reach and they begin, taking one step at a time.

Lillian Burns clearly demonstrates this degree of commitment. She remarks that "as a child my parents had great expectations for all their children and, being the middle, my middle name is determination". This determination will serve her well.



Lillian Burns, 3rd row, far right side

Lillian was not unique in her degree of interest, ability or determination. Any one of the twenty students' profiles would tell a tale of incredible commitment and hard work and an overwhelming desire to improve themselves and their communities.

The National Native Access Program to Nursing assists such students to gain entrance to established nursing schools. The overall goal is to contribute to the improved health status of Native communities by increasing the number of Native health care professionals. This year's program will go some distance toward this goal.

1990 also marked the first graduation of Native nurses who had gained admission to their nursing programs through the Native Access Program. Graduates were from Laurentian University and the University of Saskatchewan and are now fully qualified and employed nurses. Even though the process seems long, many will get there.

Program information can be requested by writing to the National Native Access Program to Nursing, Room A102, Health Sciences Building, University of Saskatchewan, Saskatoon, Saskatchewan, S7N 0W0 or calling 306-966-6224.

Are You Native? Have You Ever Thought of Becoming a Nurse?



The National Native Access Program to Nursing (NNAPN), is a nine week spring program that assists students of Native ancestry to gain entrance to university degree nursing programs across Canada. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend.

For further information please contact:

The Coordinator, NNAPN
College of Nursing
University of Saskatchewan
Saskatoon, Sask S7N 0W0

Or call collect to (306) 966-6224



Native Youth Workshops

By: Guy Saddy

"A wolf only hunts with one set of teeth"
Fred Anderson, Jr.

Indeed. And a toothless wolf gathers no moss. Or something like that.

If it sounds like I'm having a bit of fun at Mr. Anderson's expense, you're right. I'm sure, however, that he would appreciate it.

Fred Anderson, Jr. 24, and Don Burnstick, 27, are the co-creators of a program called, "Quest for the Rainbow."

The program is designed to help Native youths uncover the confidence and self-esteem necessary to deal with various problems - many of which are drug and alcohol related.

There is a twist. The main weapon used in

their fight is humor.

"The program is based 70% on humor," said Anderson. "All cultures have clowns; (through humor) we try to bring out the best in young people."

Don and Fred are best friends; it is however, a friendship born of unusual circumstance. They met while undergoing treatment for substance abuse at the Round Lake Alcohol and Drug Rehabilitation Centre in Armstrong, B.C.

"I came from the streets, Fred came from the system," said Don. Both, however, had something in common: substance abuse problems as well as a history of physical and mental abuse.

Their experiences have prepared them for presenting the workshops which are the thrust of "Quest for the Rainbow".

"We don't talk about anything we haven't gone through ourselves," said Anderson.

The program consists of three, five or ten day (with follow-up) seminars. The five day workshop is the most common.

Each day of the five day seminar is dedicated to a different subject. Topics include self-assessment,

and the dynamics of family and the community.

Primarily, though, the workshops intend to promote a healthy mental outlook for Native youth. They are also intended to give young people the preparation needed to avoid or deal with the problems once faced by Anderson and Burnstick.

The idea for the program was conceived during an International Youth Conference in Mission, B.C. Anderson attended as the representative from his area, Burnstick on behalf of the treatment centre.

Don and Fred asked if they could hold a informal seminar after the conference agenda had been completed. About fifty people came, and the concept for their first project, "Spirit of the Rainbow," was born.

Both men have training in counselling. Burnstick attended National University of San Diego, where he took "holistic urban youth development."

Anderson received counsellor training at En/Owlin. Both, however, stress that life has been their greatest teacher.

It is true that a wolf only hunts with one set of teeth. Don and Fred's mission is to see that the wolf keeps his teeth. And, if need be, provide a little dental work.

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Metis Education Conference

The Metis Association of Alberta is hosting a conference on problems facing Metis students in the education system.

The first annual Metis Education Conference - "Determining Our Destiny" - will take place in Edmonton from November 14 through November 16.

Sheila Hayes, the Conference Coordinator, said the forum was "planned with the thought of getting the community involved."

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*The following is a letter received by News from
Bill Attewell, Member of Parliament for the Markham,
Whitchurch, Stouffville riding in Ontario.*

Dear Friend:

What started out as a municipal dispute over a golf course ended dramatically when the Mohawk Warriors left their hold-out at the Kanestake Treatment Center in Oka, Quebec.

The conflict over a disputed piece of land quickly developed to take in the entire range of native issues, including self-government, land claims and the fundamental relationship between native and non-native society.

Since this issue dominated the news all summer and since many residents contacted me with their concerns, I thought it would be helpful to summarize the events and actions which have occurred over the last year.


From March 12 when a group of Kanestake Mohawks set up blockades to stop the golf course expansions to the death of Surete du Quebec Corporal Marcel Lemay on July 11 to the final exodus of Warriors from behind the grounds to the treatment center in Oka Canadians have been bombarded with a continuous display of new and disturbing images: from masked Mohawk Warriors brandishing automatic weapons to a white mob hurling stones and insults at a native caravan.

I have received many phone calls and letters from concerned residents of my riding about the situation in Oka. The common objection or concern brought forth in all the correspondence was that the army should not have been dispatched and the federal government should have worked with the Mohawks rather than against them.

I believe that it was appropriate and necessary to call in the Canadian Armed Forces. The army was called in to restore normal conditions of public order and security to the area of Oka and Kahnawake. Army personnel carried out their mandate to bring about a peaceful resolution in a planned, logical, and prudent manner. It was truly a remarkable scene when unmasked Mohawks and army personnel worked together, peacefully dismantling the barricade at the Mercier bridge.

However, the removal of the barricade was not sufficient for the army to withdraw. What was needed was a return to peace before any further negotiations could begin. I am certain that all agree that no one in Canada can negotiate at the point of a gun - neither Natives nor non-natives.

Manitoba's Chief Phil Fontaine of the Assembly of Manitoba Chiefs said, "We don't condone violence of any sort, by any group. Our preferred option, our preferred approach is to negotiate and that is in keeping with



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our traditions and the teachings of our elders."
HISTORY OF GOVERNMENT INVOLVEMENT

As I stated earlier, many people have criticized the government for its lack of constructive involvement and negotiations. Media focused only on the use of military force during the dispute and ignored the government's past and continuing attempts to help the people at Kanesatake.

At this time I would like to briefly outline the involvement of the Canadian government. In August of 1989, the Solicitor General appointed a mediator in an attempt to resolve and rectify the land dispute between the municipality of Oka and the Mohawks of Kanesatake. All parties involved endorsed a framework agreement in September, 1989 which would have ensured that the land be preserved for the use and benefit of the Mohawk people at Kanesatake. However, the community failed to ratify the agreement by the deadline March 1990.

The municipality of Oka then decided to push plans ahead for developing a golf course expansion on the land which they owned by way of an option. The Mohawks in response set up a barricade on March 12. On June 28, after many weeks of continued disagreement, the Canadian government asked Chief George Martin, the Grand Chief of the Mohawk community at Kanesatake, and Jean Ouellet, the Mayor of Oka, to place their personal differences aside and to return to the table with our federal negotiator to work for a peaceful solution.

Two weeks later on July 11, after a Quebec court order to remove the barricade, gunfire ensued resulting in the tragic death of Corporal Lemay.

On September 14, after weeks of constant contact and negotiations with all parties involved, the federal government purchased and claimed title to the land in disagreement.

The federal government had taken steps to resolve the standoff not only since the army was called in but for the past several months and years through continued dialogue and negotiations. It has always been our concern to resolve this dispute

continued on page 49

BAND MANAGER

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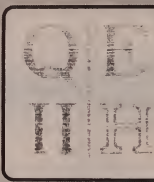
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For many years, the tragic consequences of Native people's encounters with alcohol and drugs received little attention — treated as if it was an unresolvable result of a people unable to adjust to a dominant alien society. Treatment and rehabilitation based on mainstream programs had little impact on the problems.

With the emergence of a strong self-determination movement among Native people — particularly in Alberta — in the mid-1960's came the realization that alcohol and drug abuse and addiction was a major contributing factor to the problems facing Native people, and a major barrier to the fulfillment of their potential and the realization of their goals. In many of the recognized problems in Native communities — such as ill health, poor housing, poverty, unemployment and social pathology — were seen manifestations of the complex disease of alcoholism.

There also came the realization that the extent and intensity of the alcohol and drug problem for Native people was the result of critical differences between Native and non-Native people, both individually and as a group, and that effective treatment and rehabilitation would require recognition of those differences.

Nechi Institute

The Nechi Institute, which began operations in 1974, provides a variety of training and educational programs for individuals and agencies active in communities. Working independently, but cooperatively with government and other agencies in the field, it addresses training needs at all levels of the alcohol and drug abuse and addiction problem, human service workers, management and research, particularly as it relates to Native people.

Training for counsellors includes such areas of concern as learning about alcoholism, counselling the alcoholic and his or her family. There is focus on working within a community situation, dealing with after-care issues, suicide prevention, family violence, prevention and program management.

Over the past decade, Nechi has trained over 1,600 counsellors and program managers who are now working across Canada. Nechi trains staff of 42 agencies which are active in Native communities. Nechi has conducted training in seven provinces and the two territories. In addition, Nechi has been active in numerous other special activities, including:

- A prison inmate program to provide treatment and rehabilitation services to Native people requiring such services who are incarcerated.
- A pre-employment program to assist recovered and rehabilitated alcoholics and addicts in returning to the work force.
- Summer schools for counsellor training. This program addresses the latest issues in Human Services Development in Native communities.
- Nechi is the only Native Alcohol and Management Training Institute to actively promote evaluation as an important agent of change.
- Youth summer camps to serve both preventive and treatment and rehabilitative needs of young people.
- Active involvement in the development and operation of Ben Call Robe School, an all Native school designed to tackle the high dropout rate, and prevent future alcohol and drug problems which often follow young Native people who drop out of school early.
- Preparation of studies, reports and papers on Native addictions for a variety of conferences.
- Media involvement through the development of a newsletter to keep the network of such Nechi is an integral part aware of its activities, as well as participation in the production of video and film projects relevant to its work.
- Involvement in suicide prevention training.
- Development of curriculum materials relevant to alcohol and drug prevention for use in schools.
- Development of a library on addictions.
- RESEARCH AND DEVELOPMENT DEPARTMENT — with present research in Employee Assistance Program, for funds funded by Native Council and Family Violence funded by Alberta Social Services.
- Development of Canada's first Native computerized training data information system.

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Sagkeeng Alcohol Rehab Centre, Inc.

The Sagkeeng Alcohol Rehab Centre is a forty bed residential treatment centre located in the Fort Alexander Reserve.

Sagkeeng provides treatment largely to north and south eastern Manitoba; and parts of the Ontario Region.

There are basically two components to the Sagkeeng Alcohol Rehab Centre:

- 35 day residential treatment for adult men and women;
- outreach program

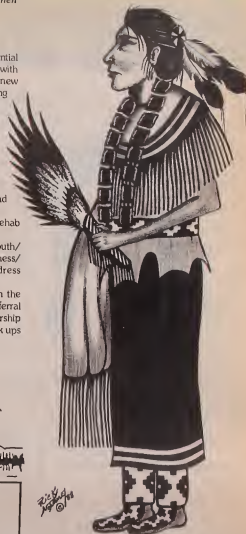
Philosophy and objectives of the residential program summed up are: To help individuals with alcohol and drug related problems develop new skills and awareness to rescue their self-defeating behaviors. Alcoholics Anonymous' 12 steps, Culture, Christianity, are used as components of the treatment process. Emphasis is placed on helping the client discover and interpret his or her own values.

Techniques used by the Sagkeeng Rehab are group therapy sessions, educational group sessions, life skills using responsibilities roles, value awareness through group exchange and one to one counselling.

The outreach component of Sagkeeng Rehab focuses on after care and prevention.

Sagkeeng Rehab Centre incorporates youth/student projects, and various public awareness/community development projects to address substance abuse and prevention.

Various forms of after care are used in the outreach program; staff are utilized as referral agents; progress reports on abstinence, sponsorship for sobriety, home visits for shut-ins, van pick ups for meetings, one to one counselling.



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KIDS CORRAL

KIDS: This is your page.

We welcome all your letters, art work and poetry.
Thank you for your interest and your input.



After You're All Grown Up,
It's Really Depressing When You Realize
That You're Not Any Of The Things
You Wanted To Be When You Grow Up!

THE BEAR'S MISTAKE TREE

One day a Bear was out fishing in a cove, he had a 27 gun. Suddenly he saw a big white rabbit beside a big boulder, then a deer popped out on the other side. Bear aimed his gun at the rabbit. Lost his balance and his gun went off and shot right in the middle of the boulder, the bullet bounced off and hit the deer and a piece of rock chipped off and killed the rabbit. The Bear fell into the water and when he came up his pants were so full of fish that a button flew off and killed a partridge in a tree. When Bear went home he had no much food he was never hungry again.

By: Lavon Delorme
Gr. 4
CASLAN SCHOOL

THE FOX THAT HAD NO CLAWS

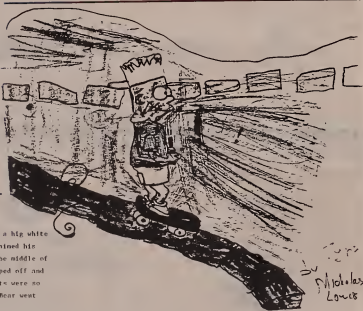
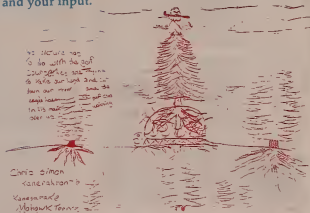
One day a fox was running through the forest and people on horses were shouting at him. The fox ran in his hole and was safe and the people on horses rode away. The fox came out to kill something, he saw a mouse and chased it and then scratched it. The mouse fell down and when the fox went to scratch it again he had no claws. He went home and stayed in his hole and slept. Then he got up and started to howl and then went back to sleep. He dreamed that he would have claws again, and wished his dream would come true, and then all the fox had claws.

By: Vern Derocher
Gr. 5
CASLAN SCHOOL

WHY THE RABBIT HAS BIG EARS

Once there was a rabbit who had ears about 9 cm. long. He saw a big bear walk into his cave then go back out. About 5 minutes later he saw him go back in and come out again. The rabbit was wondering why the bear was going in and out of his cave. That night the rabbit went to check why the big bear was going in and out of the cave. The rabbit went into the cave but stepped on a stick on his way in. The bear heard him, opened one eye and saw the rabbit's shadow and closed his eye again. The rabbit looked around wondering what the bear had been putting in his cave. Then the rabbit looked at the bear and saw a bunch of sticks, he thought they were something else so he went closer. He said to himself, "Sticks, just sticks". Just as the rabbit was going to take off the bear lifted his foot and stepped on the poor rabbit's ears. When the big bear took his foot off of the rabbit's ears, the rabbit's ears were 20 cm. long. And that's why rabbits have big ears.

By: Kim Briceall
Gr. 6
CASLAN SCHOOL



PROFILE OF AN ARTIST



Carl Fontaine

By: Guy Saddy

Certain professions embody stability and financial reward: accountant, lawyer and Alberta Tory Politician come to mind.

Others do not. Carl Fontaine, this month's featured cover artist, knows this well.

"It's really tough," said Fontaine. "There's not much money in it, but after I finish a painting I feel that I've achieved something much more important."

Fontaine - who painted this month's cover as well as our September cover - has been pursuing a career in art since his teens.

After graduating from Advertising Arts/Commercial Art in high school, he went on to the University of Manitoba where he took Fine Art. "The serious part was okay," said Fontaine. "It really helped me with proportion."

A half Cree, half Ojibway Indian from Fort Alexander Reserve in Manitoba, Fontaine has been working as a freelance artist for years.

"My first big project was an educational video for the Manitoba Indian Nurses Association," said Fontaine. "It was a learning video, put on before the instructors talked."

Fontaine did ten paintings for the project and received three thousand dollars for his efforts.

Many artists put their talent to use in ways they may not have originally envisioned. Fontaine is no exception.

"During the Christmas season in Winnipeg - in order to make Christmas money - I would paint the front of store windows."

"For example, I'd go to a pool hall and ask if they wanted their window painted. I'd give them some suggestions like, say, Santa Clause playing

pool," he said.

Fontaine eventually had about fifty clients. He has also worked for the Museum of Man and Nature in Winnipeg, doing "color mixing and touching up museum exhibits."

Some of Fontaine's paintings were chosen by the Young Aboriginal Artist Association of Manitoba to be included in a travelling exhibition. The exhibition will tour many smaller communities in Northern Manitoba.

Though originally from Manitoba, Fontaine is now based in Edmonton.

"I came out here to get away from everything," he said. "All of my friends were drinking a lot. I just wanted to get my life together."

It was time for the move. "(My friends and I) just ran out of things in common," said Fontaine.

When asked to name his greatest influence, Fontaine cites a high school art teacher.

"Mr. Jerry Johnson," said Fontaine. "He designed the old A&W logo. He was a friend as well as teacher."

Others who have influenced him include Beverly Doolittle, Renoir, Norman Rockwell and Salvador Dali.

Fontaine's primary goal in life may not, however, necessarily be artistic. "I just want to make my daughter Jacqueylene - who is in Winnipeg with her mother - proud of me."



REVIEWS

"Uranium"

Premieres in Edmonton

Uranium Produced by Dale Phillips;

Directed by Magnus Isacson

The National Film Board of Canada;

48 min.

Review by: Dale Stelter

On Friday, October 12th, the National Film Board of Canada presented the first screening of "Uranium", a film which takes a no-holds-barred look at the uranium industry in Canada.

Early in the film, we learn that for every barrel of usable product that leaves a uranium-processing mill, tonnes of solid and liquid wastes are left behind. These wastes — or tailings — contain far more radioactive materials than the extracted uranium, and will remain dangerously radioactive for at least two hundred thousand years.

Canada is the world's leading producer and exporter of uranium. Estimates indicate that by the end of this century, some 200 million tonnes of radioactive tailings will have accumulated around Canada's major mining sites.

Time and again, the film emphasizes the environmental and human consequences posed by uranium mining, with a strong focus on the effects

upon Native people. For example, the film first looks at Elliot Lake mines, in Ontario, stating that "Unless they can be perfectly contained, contaminants from the Elliot Lake mines will continue to migrate down the Serpent River and into the Great Lakes."

Moreover, the Serpent River reserve, which is located 80 kilometers downstream from the mines, is home to several hundred Ojibway people, and they have begun to experience a lot of sickness. The film shows the Native people meeting with research scientist Rosalie Bertell, and discussing the health impact of low-level radiation. We are also introduced to Winona LaDuke, a Native rights activist who has already seen the effects of uranium mining in American south-west, and who meets the people of the Serpent River reserve.

The feeling of Native people, not only on the Serpent River reserve, but in other areas where uranium mining takes place, are summed up in the words of 70 year old trapper Janet Feitz: "If you have money, you can do things. But if you haven't got the money you can't do very much about anything. As they say, money talks. And these people, these big shots, have the money to hire people to survey for them and all this stuff. While us little people, all we can do is scream about it. But the longer you scream, the less they listen to you."

Another succinct message about the human cost of uranium mining is delivered when the

narrator states that "There is disputable evidence to prove that uranium miners experience a very high incidence of lung cancer."

The film also looks at mining in other places, such as northern Saskatchewan, which "has been called the Saudi Arabia of uranium mining." Between 1981 and 1989, there were more than ninety radioactive spills in northern Saskatchewan.

One of these spills occurred at Key Lake, and, according to a news report, "One hundred million litres of radioactive water washed out a road and drained into a small lake." However, a representative of the Key Lake Mining Corporation tells the CBC that as an environmental hazard, the spill is "a non-event".

These are only a few of the events and issues put forth by "Uranium", and the film is bound to generate a great deal of controversy. Yet such films, and the information that they provide to the public, are a vital necessity. As Cree trapper Janet Feitz says, "All these companies, all they seem to think about is money, money, money. I guess that's their God. But other people have a God too, that looks after all the earth."

"Uranium" is narrated by Buffy Sainte-Marie, a Native activist and singer, and will be screened in other cities and communities across Canada, such as Serpent River and Elliot Lake.

Youth's Drama Associates Present Play to Conference

By: Ryan Edwards

The Inner City Drama Association (ICDA), an organization offering drama programs for youths living in the Boyle/McCauley area of Edmonton, recently performed before an audience of about 450 people at the "Healing Our Youth" Conference.

The conference, which was sponsored by Poundmaker's Lodge, took place in Edmonton from September 17th to 20th, and the ICDA play was presented on the evening of the 19th. The cast members were drawn from the teen drama groups of ICDA, and seven of the nine members were of Aboriginal background.

The play, titled "Spider in the Web of Dreams", contained a strong message as to the effects that alcohol and drugs can have upon a young person's life. In short, the web represents the dreams and hopes that each of us has, and the spider represents anything that can stop a person from achieving

those dreams.

The story line of the play was written by ICDA participants. Early in the play, one character, Pam, makes a drug deal and is given one week to pay the dealer. When the police come near, the girl gives the drugs to another girl, Jet, to hold. However, Jet takes the hashish to a party, where it is used up.

The scene then switches to a school, where a teacher asks the students what they want to be when they graduate — "if you ever graduate." A number of the students' dreams are acted out.

At lunch time, the action switches to an arcade, where the owner is the drug dealer, and is also a pimp. He demands payment from Pam, and when she later tries to steal the money from the arcade's cash register, he throws her out.

Pam then goes to Jet, and find out that the drugs have been used up. She tells Jet that as repayment, "You're gonna work the streets with me tonight." However, a drunk picks up Jet and sexually assaults her, and she ends up taking an overdose of pills.

Pam then finds Jet and tells her "Don't worry, we'll get through it. We'll be okay." Thus, the despair of the end of the play is balanced with hope.

After the performance, cast members dis-

cussed the play with the audience. As Joe Cloutier — one of the coordinators of ICDA — stated, the discussion lasted about an hour, and the audience was surprised to learn that many of the events in the play had actually happened to the actors or actresses, or to their acquaintances.

As Mr. Cloutier also stated, the process of developing and presenting the play was one whereby the cast members gain strength to face up to their own problems — which can be similar to those experienced by other people — and then take their message to the community. "The cast members realize that they have something to say, and that people are willing to listen," he said.

ICDA has also presented its play at the Edmonton Fringe Festival, and to the Grande Prairie Native Friendship Centre, the St. Paul Boys' and Girls' Club, and the Bonnyville Native Rehabilitation Centre.

ICDA is grateful for the continued support of the McCauley Boys' and Girls' club, which also provided a van for transportation. The support of the Alberta Alcohol and Drug Abuse Commission, Clifford E. Lee Foundation, the Winspear Foundation, and the Edmonton Community Foundation is also appreciated.

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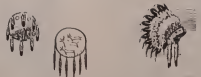
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Book Review:

Native Women of Western Canada: Writing the Circle - An Anthology:

Ed. Jeanne Perreault and Sylvia Vance;
NeWest Press; 294 pg.

By: Brian Savage

This is an important book.

A collection of poems, stories, speeches and notes by 52 Native women covering all aspects of their reality from the past to the present, both as women and as Natives, the book covers a wide range of topics and concerns.

The writers represent many different religions, cultures, languages, ages, educational backgrounds and life experiences, conveying an effective and moving gamut of emotion.

The writers here speak out on a wide range of topics with insight and power. It is even more stunning when one considers the challenge this book presents to the traditional stereotyping of Native women as voiceless, helpless victims of their

plight in society.

This book paints a much different picture, of Native women coming to grips with the blows that life deals out, of innate strength and courage and of perseverance over the hurdles that men - white and Native - have placed before them.

The effect on the reader is cathartic and uplifting, with new insights gained into the complex and profound concerns that Native women must come to grips with.

There is beauty and strength, despair and grief in these pages. The images are conveyed in a surprisingly powerful manner.

In "I am Cree", 71 year old Leonora Hayden McDowell writes:

*"My lips touch on water,
It moves with sensuous flow.
My hand I place on out-thrust rock,
It warms with phosphorescent glow.
I twine my arms with branch of tree,
And feel life's tremble."*

For a reflection on approaching death there is Metis poet Alice Lee's "love medicine" and the effect a love potion that the speaker's "Kohkom" (grandmother) has given her.

she showed me
how to crawl inside him
and make him love me

today he died
I was still inside him

Kohkom
never told me
how to get out

Metis writer Robin Melting Tallow observes that "the circle has neither beginning nor ending...The circle represents the journey of human existence. It connects us to our past and present." And while this circle with it's symbolism for Natives of equilibrium has been pushed to extremes in the present society (and after Oka perhaps even more so) the circle "remains intact like the original people of this land. The women are the keepers of the circle. They have the power to nurture and to replenish the life forces."

And with the powerful collection of writings exemplified by this book, that life force is clearly vital. Native women will give it even more strength and perhaps forge new bonds of understanding between men and women, Natives and whites, by continuing to speak out and expressing their thoughts.



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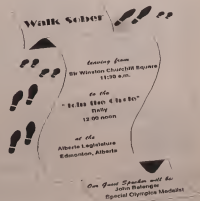


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Snake Medicine Dreamer

Joseph A. Dandurand

The bottle sat there. It's seal was unbroken and it's contents were untouched. There it sat, staring at me, calling me. The light in the cheap unfurnished room reflected the bottles contents. It was a forty ounce of whiskey. The liquid was brown and evil. I might have drunk the entire bottle, shot after shot, followed by a beer chaser, but today it sat untasted.

My dream carried on. The bottle floated around my dream. I tried to wake up, but I could only clutch my soft, safe hospital bed. My dream carried on.

The picture in my dream changed and now I saw a white southern man. He was wicked and hard. His eyes stared at the black men working in the fields. These poor black men with no hope for freedom, or of peace of mind. The black men stopped working and came toward the white man. He turned and cracked his whip. I tossed from side to side in my soft hospital bed, feeling the pain of the whip. I tossed violently, feeling the pain of these enslaved black men. I shook and shook, until the picture in my dream changed again.

I was now back in the cheap unfurnished room. The bottle stared, defiantly. Outside in the streets were men who would kill for my bottle. Their faces were deformed and hardened by drink. Their eyes did not focus, but they could smell. They could smell the aroma, the distinct vapors of whiskey.

The drunks outside leaned against my building, groping, searching, sensing the contents of my room, of my bottle. Their decrepit hands, yellow with cigarette fingers, probed the walls. I knew they would come. They could not stop. Like sharks, they went into a frenzy. Up they came, climbing the stairs single file. Their eyes unfocused, seemed to glow with a new life.

I could hear them down the hall, an army of drunken fools and I was their enemy. Society had left them to die. All they needed to survive was the bottle in my room. I got up and went for my gun. They were closer; I could hear their feet dragging, creating a grim dance.

I began to cry for them, for me. I wept in my soft hospital bed. The dream carried on. I knew their pain; they would never have freedom or peace of mind. They easily broke down my door. Their unfocused eyes focused quickly on the bottle.

I loaded my gun and aimed to my temple; a quick kill, a quick exit. I would end my pain, my life. There would be no party with my fellow drunks. The hammer clicked; I looked at them, I tried to end my life, my nightmare. I could not. I thought about the wonders of life, dreams I had before now filled my mind. I saw my wife and our beautiful brown skinned child. Her gentle focused brown eyes filled my mind.

I looked at the drunks and saw where I might have ended up. I began to cherish my life, my freedom, I could not end my life. I then shot the bottle of whiskey, sending a bullet into the evil brown liquid. The bottle shattered and vaporized the whiskey. The drunks stopped and sniffed the air. They knew I killed their only hope. They came at me with yellow fingers preparing to rid my life for me. They were all around me, they screamed drunkenly. It was a high pitched insane screaming, I screamed too.

I screamed as I woke; the dream ended. I rubbed my eyes and sent my tongue over dry thirsty lips, I clenched the clean white sheets, again reassuring myself to where I was. My soft bed was surrounded by clean white walls.

I rose to meet my fifth day of sobriety. I took a drink of water. Ahh! Nothing like it in the world. A black nurse came into my room and handed me my breakfast and also the daily paper. She smiled and I took her hand and stared into her eyes; I said thank you. A single tear fell from my brown focused eye.

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For information and application material, write to:

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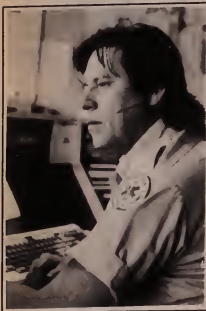


Photo by Barbara Smith

Native Paramedic Strives To Make A Difference

Research By:
Nick Stoneburgh, Sr.

Edmonton Ambulance Authority employs 48 full time paramedics. Of these one is Native - **Randy Littlechild**.

Born and raised in Edmonton Randy said he was always determined "to make something" of himself.

"I guess I've got as far as I have because I'm stubborn," he conceded.

Following high school Littlechild joined the Canadian Armed Forces. Here he trained

Paulette Flamond's Dream Come True

By: Barbara Smith

Edmonton's Whyte Avenue is a trendy district lined with unusual shops. Last May in the heart of this area a very special boutique opened its doors. It's called Etizio and for **Paulette Flamond** it's a dream come true.

The attractive Native woman's black eyes sparkle as she describes the events that led up to this store.

"I was raised in poverty," she said simply. "But I always had dreams and I always knew I wanted something different."



Photo by: Barbara Smith

as a Medical Assistant and worked in that capacity until leaving the forces in 1971.

Continuing in the medical field as a nursing orderly at Edmonton's University Hospital Littlechild took additional training as an Operating Room Technician.

By 1976 the challenge of that role had become routine and the ambitious young man left the security of his position to join Smith's Ambulance. (Forerunner of Edmonton Ambulance Authority.)

Randy decided to juggle work with school once again and enrolled in the Emergency Medical Technician (paramedic) course offered at the Northern Alberta Institute of Technology (NAIT). Two years later he graduated with honours.

The respect of Randy's co-workers was demonstrated when he was elected president of the union. In this capacity he fought successfully to have students employed by the ambulance service continue to receive full benefits and pay while attending school.

Littlechild's concern was also evident as he helped to initiate Advanced Life Support ambulance service on the Hobbema reserve. At the time it was the first in Canada.

His dedication to his field led Randy to compete in and win several National Advance Life Support competitions. In addition he has taught and developed many training courses and is now working in the highly specialized capacity of dispatcher.

To illustrate the nature of this job Randy drew attention to the television show "Emergency 911". It is up to the dispatcher to direct the ambulance best suited to the emergency while constantly talking to the patient or the person with the patient throughout the emergency, until help has arrived.

Littlechild has been held directly responsible for saving a man's life by guiding his daughter in a life saving procedure while the ambulance was enroute. "The family says I saved his life," Littlechild modestly acknowledged.

Randy Littlechild is a proud Native man. "I have great pride in what I'm doing. I feel I must instill that pride in anyone who wants to become a paramedic so I can be secure knowing I have done my best to train someone in that field."

As a Native, Littlechild is equally proud.

Randy's son, Okeymas ("Little Chief" or Randy Jr.) will be two years old in November. "We will teach him our cultural ways and values, have him participate in our ceremonies on the reserve, teach him about our rituals and prayers, the sweetgrass and other long standing ceremonies of our culture. In time he will understand."

Randy Littlechild's pride is admirable and it has been hard earned.

The road from her family's two room shack in Saskatchewan hasn't been an easy one for Paulette.

As one of six children Paulette had few advantages in her childhood. She was shy to the point of being terror stricken at the thought of having to come face to face with people.

"I used to run through back alleys so people wouldn't see me. The church was a positive influence in my life. The nuns were very good to me."

That bit of kindness hasn't been forgotten. "I hope I can be an inspiration to other Native women and to Native youth."

Given Paulette's energy and positive mental attitude, it's hard to imagine her not being an inspiration to anyone.

She has so much confidence in her new endeavour that Paulette has recently resigned from her position with the federal government.

"You should never be afraid of hard work," advised Paulette. "As long as you have a vision and are properly prepared, you will succeed."

The future is a concern to Paulette because she is a single parent. "Atelka helps out in the store whenever she can. She's very interested in it."

From a business perspective the future of Etizio looks very promising. "We carry something for everyone," Paulette added she has confidence her line of carefree affordable clothing and accessories will become a winner.

Not content just to relax and enjoy her present success, Paulette is looking forward to doing her own designing and even opening a small factory in Edmonton.

Etizio on Whyte Avenue is one of two stores Paulette operates. The other is in Saskatoon in an area similar to the Edmonton location.

Paulette is justifiably proud of her business accomplishments and equally proud of her Native ancestry.





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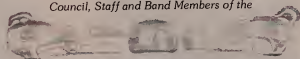
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continued from page 37

peacefully and without the further loss of life.

LAND CLAIM NEGOTIATIONS WILL CONTINUE

Now, that the guns are down, we are in a position to continue negotiations over the disputed land with the people of Kanesatake. We are now free to explore new ways to resolve land claims. There is much to do and many legitimate grievances to address.

Canada's original peoples deserve a special place in this country as our first citizens based on the aboriginal and treaty rights recognized in the Constitution. Those realities have often been denied over the decades and centuries in Canada and it is time that we began the process of making up this injustice.

Progress by Canada's native peoples in persuading the courts to endorse their aboriginal rights to land have been substantial. A series of agreements have been reached on claims with the Conseil Attikamek-Montagnais in June 1988, with the Nisga Tribal Council with the Dene-Metis in April 1990 although some Dene have subsequently sought some changes and with the Inuit of Eastern Arctic in April 1990.

The Arctic claims alone, if ratified, will put 575,000 square kilometres of land under Indian and Inuit ownership and transfer more than \$1.3 billion to them, making the northern natives the largest land-owners in North America.

ABORIGINAL ISSUES TO BE ADDRESSED

Though these land claim agreements are substantial and well-directed, there is still a great deal of work to be done. The government plans to preserve a special place in this country for our first citizens and in order to accomplish this we have set

out an agenda of issues to address. The agenda will have four aspects: land claims, economic and social conditions on the reserves, relationship between aboriginal peoples and governments and concerns of Canada's aboriginal peoples in contemporary Canadian life.

Within the area of land claims the government will take three parallel initiatives. The first will be to accelerate the settlement of claims that result from past government non-performance or malfeasance with respect to existing treaties and to the Indian Act. The second initiative is to ensure that legal undertakings regarding land transfers to treaty Indians, given in some cases as much as a century ago, will finally be honored. Third, we will accelerate negotiations on modern treaties, the comprehensive claims which until now have had to be limited to six at any one time.

Though the standoff has ended, the challenge of developing a new relationship between aboriginal and non-aboriginal Canadians is just beginning. There is no guarantee of success. There is ample precedent of failure over the decades to indicate to all of us how difficult and challenging it will be.

I believe that it will take courage to see things as they are, honesty to acknowledge them for what they have become and common resolve to correct them for future generations. This will be, by no means, an easy task. But with co-operation, perseverance and hope, the responsibility of building a more positive and productive relationship and in so doing, a stronger more united Canada can be accomplished.

Sincerely,
Bill Attewell, M.P.
Markham Whitchurch-Stouffville

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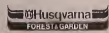
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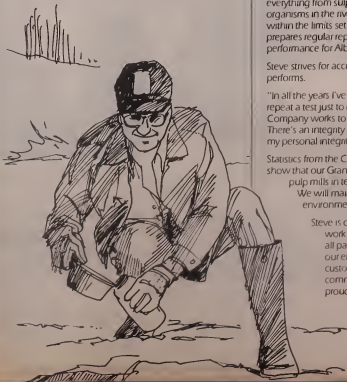
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Steve is one of more than 700 people who work here at Procter & Gamble. They're all particular people — particular about our environment, particular about our customers, particular about our community. And we are particularly proud of them.



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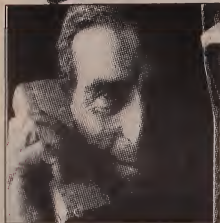
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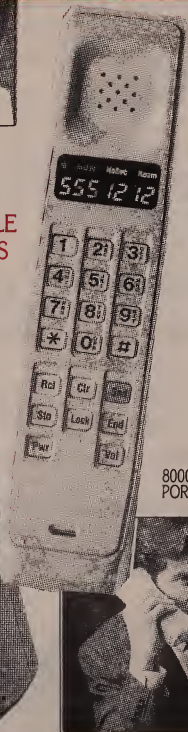
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